

THE PACIFIC.

FIRST PURE, THEN PEACEABLE. WITHOUT PARTIALITY AND WITHOUT HYPOCRISY.

WHOLE No. 1316.]

SAN FRANCISCO, CAL., MAY 10, 1877.

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Communications.

Enlargement.

The Psalmist, in his song-prayer, utters an aspiration or pledge: "I will run the way of thy commandment when thou shalt enlarge my heart." This suggests the idea that much of man's intellectual perversity springs from narrowness of mind, and much of man's sin from narrowness of heart; and that hence to enlarge the mental vision and broaden the heart's affections is a preparative for the discharge of duty, and one which must be wrought by inspiration from on high.

The human intellect, like the human eye, has but a narrow range of vision. In general, it can see but one side of a subject at a time, can discover the interests of but one party at one time, can take in but one great truth at a time. How many centuries it has taken the world to learn, even theoretically, the great truth that all men's interests are really the same; and how far it is from universal practical recognition even now. Hardly a century ago, England thought that she could build up her own commerce by forcibly destroying the trade of Ireland and of America. It seems absurd enough to us now, for we know that the laws of trade are the laws of nature, and cannot be changed. But, after all, nine-tenths of the world still act upon the same absurd system, and try to increase prosperity by destroying wealth. Men do not know their own interests; they are narrow-minded.

Indeed, the most prominent fact in human history is war, which is at least as foolish as it is wicked, in the long run; and next to it, perhaps, is the law, or the science of quarrelling and preventing quarrels. So that the English philosopher, Hobbes, no mean reasoner, decided that man is naturally a fighting animal, and might is really the only right. He was thus far right, that history is for the most part a dismal record of oppression, injustice, and the robbery of the weak by the strong; of jealousy, rivalry, revenge, and every narrow-minded error and narrow-hearted passion. O how man has suffered for the want of an intellect large enough to know his own interests, and a heart large enough to love his fellow-men. Even in the domain of religion the same spirit has declared itself. Persecution, amazing spectacle, has raged even in that which called itself the church of Christ. Sectarian bitterness still retards the progress of the truth, and bigotry, though slowly fading away among us, can still show us how very narrow the human heart and mind naturally are.

Now, true religion enlarges the heart, makes it run the way of God's commandment, which bids us love our neighbor as we love ourselves: to do good unto all men. The spirit of true religion is the spirit of universal love, of broad charity; the spirit that "suffereth long and is kind," that "beareth all things, believeth all things, hopeth all things." Persecution, hatred, envy, sectarianism, these are not a part of religion, but exorcences, growths of unsanctified human nature, forcing themselves to the surface.

True religion enlarges also the mind. Many a new convert to Christianity has found his intellect wonderfully improved in clearness and power by that re-adjustment of the affections and desires which true conversion implies, and by that fixing of the mind on the grandest subjects and the sublimest truths of the universe, which the true religion carries with it. But especially, what is to our present purpose, religion enlarges the mind to see and know that all men have really the same interests, that no man can live to himself alone that for every one to "look only upon his own things" is bad and unsuccessful policy.

Here is the secret of Christianity, the reason of its success. It succeeds, it makes the nations prosperous, so far as they practice it, because it enlarges the hearts and minds of its followers, makes them love all men, makes them see that all men are children of a common Father and have equal rights.

If the spirit of Christ dwells in us, if the mind which was in him is found also in us, his infinite, abounding generosity of love will swell our hearts until our affections shall embrace all being, our desires shall go out after all good, and our will shall choose the way of God's commandment continually.

This is the ultimate aim, the goal, the result, the highest step in that enlargement of the heart and mind which is begun in each Christian, and which God will perfect in each soul that admits his spirit to work within it, changing, purifying, enlarging, sanctifying, by influences divinely effectual.

E. JAMES.

Jottings from the Hub.

Boston, April 20, 1877.

BOSTON AND THE REVIVAL.

The work of the evangelists in this city, which the first two months showed no particular results, has in the last three weeks developed a breadth and interest which cannot fail of making happy the hearts of those who desired and hoped for great results. The date of the beginning of this increase of local interest is that of the institution of mid-day prayer-meetings in the business portion of the city, under the direction of of business men. Up to that time, while the work was limited to the tabernacle, the churches and Tremont Temple, the visible impression produced was slight; but with the opening of daily meetings through the business portion of the city, the latent interest in the community made itself immediately evident, and now the unusual spectacle is presented of business and laboring men of all classes gathered, by hundreds and thousands, in the interval of their occupations, to engage in earnest devotions.

To believers in the evangelical creed this demonstration of the power of the movement brings confirmation of faith; while that large body of Christians who differ, perhaps fundamentally, from Mr. Moody's theology, do not fail to see a great moral influence at work, it may be in methods which they cannot approve, but certainly with results at which they rejoice. And approval of the result must in many instances lead to a recognition of the method; which, indeed, is Mr. Moody's best means of assailing the often mentioned scepticism of Boston.

Those who predicted that the mission of Mr. Moody in Boston would be a failure are confounded, and those who simply doubted feel rebuked. Each day brings reports of the most encouraging character, and inspired by them new meetings are arranged for, and still greater efforts are made to extend the circle of the influence of these meetings.

THEODORE PARKER'S OLD SOCIETY.

Services incidental to the installation of the Rev. J. L. Dudley, D.D., late of Milwaukee, Wis., as pastor of the Twenty-eighth Congregational Society, took place on the morning of the first Sabbath in this month, in Parker-Memorial Hall, and at their close Dr. Dudley preached on "The Perfect Man." At the opening Mr. John C. Haynes, Chairman of the Standing Committee, addressed the congregation, giving a brief sketch of the Society, which was organized in 1852, "to give Theodore Parker a chance to be heard in Boston." Mr. Haynes then addressed Dr. Dudley, and extended the right hand of fellowship, bidding him a cordial welcome and greeting to the society, whose object is the vindication of the claim of reason in religion. Dr. Dudley, in reply, said he accepted the charge and reciprocated the spirit in which it was given. He then proceeded with his discourse. Perfection is of two kinds, relative or provisional, absolute and final; the absolute we do not expect to find, but we may attain relative. The grand law of our being is shown in our actions not as finished and perfected, but as finishing and perfecting. Every man, if he would touch this perfection, must be conscious of the age—must be under the influence of the age—must be properly adjusted.

The twenty-second semi-annual meeting of the Suffolk South Conference of the Trinitarian Congregational Churches was held recently in the village church, Dorchester, eighteen churches being represented. The meeting was organized by the choice of the Rev. P. B. Davis as Moderator and the Rev. A. E. Dunning as Scribe. The committee appointed at a former meeting to consider the subject of systematic benevolence submitted a report recommending the passage of a resolution, in which systematic benevolence is recognized as a fundamental part of Christian character, and in which it is urged upon all churches connected with the Conference that they not only embody this fundamental truth in their creeds, but bring it forward in their church meetings at least once a year for discussion and practical enforcement, and it is urged also that the topic should be presented from time to time in discourses from the pulpit.

The following statistics of contributions for various purposes were given: For local missionary purposes, \$4790; for the Home Mission Society, \$5170; American Missionary Society, \$1485; American Board for Foreign Missions, \$8430.35; Women's Board of Missions, \$2201.60; Congregational Union, \$211.35; American Education College Society, \$115.22; Bible, Tract and Seaman's Societies, \$693.44; miscellaneous contributions for church work, \$10,153.36. The total sum paid for salaries of clergymen and various church assistants was \$42,481; total expenditures, including church buildings, repairs, furnishing, etc., and including those above named, was \$178,982.44. A discussion was had upon the question of the perpetuity of rivals.

CONSOLIDATION OF CHURCHES.

The First Baptist Church on Somerset street, of which Rev. Dr. Neale is pastor, and the Shawmut Avenue Baptist Church have decided to unite themselves, thereby forming one church, the same to be known as the First Baptist Church, the one giving up or merging its identity in the other. The First Church has a very interesting history, and has had during the two hundred years of its existence, some of the ablest men in the denomination as pastors. It has been for most of the time very successful, but of late years, owing to changes of residence of its members, it has been gradually getting behind hand; each year, of late, some four or five thousand dollars having to be made up by a few of the most wealthy. The movement is looked upon as one of the best that could be made, and will no doubt make of two weak churches, one strong and flourishing enterprise. Dr. Neale, until the matter is well under way, will be the pastor, and then it is understood that a younger man will be selected.

Boston University, in the Academic Department at least, has more students than it can accommodate, and to limit the number of candidates several important changes have been decided upon. The course of instruction leading to the degree of bachelor of philosophy is to be dropped, so that henceforth no one can enter on less than the full requirements in both the ancient languages and in the other preparatory studies. This takes effect at once. After the present year the requirements for admission are to be still further increased by additions for four successive years. These additions are of such a character as to render the contemplated standard for admission higher than has ever yet been attempted in America; higher, indeed, we are assured, than is maintained at Oxford, or Cambridge, or in the German Universities.

In making these changes it is the design of the authorities to accomplish two important ends: first, to establish the very highest practicable standard for undergraduate instruction; and secondly, to keep the classes so small the whole instruction can be given by the heads of the various departments.

A SEASONABLE WORK.

Rev. Elias Nason has written and B. B. Russell, of this city, has just published "The Lives of Eminent American Evangelists, Dwight Lyman Moody and Ira David Sankey," together with an account of their labors in Great Britain and America, and a sketch of the lives of Philip P. Bliss and Eben Tourjee. In the words of the author, "the design

of the volume is to bring before the reader the men and their work, tracing their career from boyhood to the present time."

AMICUS.

Et Tu, Brute?

Editors of The Pacific:

I note the remarks made in a recent issue of your journal, in reference to the retirement from public life of the Hon. Simon Cameron, and would join issue with the writer, and deny the statement that "from that time to this, Mr. Cameron has been a doubtful and a mischievous factor in the politics of the country." Was the honorable gentleman "doubtful" or "mischievous" in the Congresses of 1860-64—Congress made memorable by the number of vacant seats in the U. S. Senate chamber? Or has he been so in the sessions since? No! When the country most needed such men, and the nation was struggling for the life, his voice gave forth no "doubtful" sound, nor did his vote lead to "mischievous" results. Where was the great "Pennsylvania statesman" (J. B.) during those days? The echo of history will answer.

Had the objectionable article appeared in a secular paper, it would have been passed by, giving no offense; but when a journal devoted to higher aims—to the cardinal virtues—steps aside to give place to such defamation, it smacks of rankling malice.

PENN.

Rio Vista, April, 1877.

[This paper allows its friends to utter their sentiments in its columns without necessarily endorsing what they say. The person who wrote concerning Senator Cameron is a gentleman of culture and character, and utterly incapable of conscious defamation or malice. The language of "Penn" is too strong. He may easily differ in opinion from us or our correspondents. We do not blame him for having opinions of his own. But it is not well to be harsh with those who do not agree with us. We are all mortal and fallible, and may need correction. Let us grant that; and then let us set one another as nearly right as we can, without imputing anything worse than errors of judgment.—Ed. PACIFIC.]

The Pacific Sunday-school Lesson Help.

Lesson for Sunday, May 20th, 1877—Jonah iii: 1-10.

JONAH AT NINEVEH.

The life of Jonah reads like an oriental tale; yet the most marvelous event in his life—that of abode in the whale's belly—was referred to in such a manner by our Savior as to give it his approval as historic fact. That Jonah should have shrunk from the commission assigned him, does not seem so strange when we consider its unusual and hazardous nature. The miracle of his preservation confirmed the divine origin of the commission. The size and wonders of Nineveh, as referred to incidentally in Bible story, have been confirmed by modern explorations. From the lesson we may learn:

I. That God's wrath is revealed against sin. The wickedness of Nineveh had come up before God; therefore had he sent Jonah to proclaim its overthrow. The feelings which filled the heart of God in view of Nineveh's transgressions are the same in all ages, and toward all peoples who equally disobey. "The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men who hold back the truth in unrighteousness." "For this ye know, that no whoremonger nor uncleanness person nor covetous man who is an idolater hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." Now, there is no one point in the wide range of Bible doctrine where more efforts are made by "vain words" to deceive men, than upon this one, of God's justice and holiness; but as long as his character remains what it is, he must look down with condemnation upon those who refuse to obey.

II. When men repent, then God's judgments are stayed. From the king

on his throne to the herds and flocks, all living creatures were covered with sack-cloth. This was an expression of their sorrow. Nor was this all. They were not only commanded to give these public evidences of their grief, but they were to turn, every one, from his evil way and from the violence that was in their minds. It was when God saw that they had turned from their evil ways that he stayed the judgment. God's threat was conditional. Although in the wording of Jonah's proclamation the threat was without any condition expressed, it was most evidently implied. God is said to have repented of the evil that he had said he would do unto them. He is here represented in the language of men. God is said to repent when he changes his mode of procedure, or acts differently from what his promises or threatenings had given reason to expect. We are not informed how long the reformation of manners here specified lasted, but have reason to fear that it was not of long continuance.

III. We live under the preaching of a greater man than Jonah. We live when the exceeding sinfulness of sin has been made more manifest than then. We live when the willingness of God to forgive is more fully known. Therefore will our condemnation be the greater if we persist in our rebellion.

As this lesson is the only one in which Jonah, as the prominent character, comes forward for special attention, note in the following chapter the selfish and repining spirit of the prophet there recorded. He is vexed because God's mercy may seem to compromise his own character. He has announced that which did not take place. He cares more for his own reputation than for the thousands of Nineveh. The missionary in this instance surely needed the discipline of his mission. Some one has said we need to repent of our best acts. Jonah certainly needed to repent of the spirit which actuated much of his obedience.

THE WOMAN'S BOARD OF THE PACIFIC.

CONDUCTED BY SARAH EDWARDS HENSHAW.

A Word of Cheer.

I have not forgotten the promise I made while at Redwood City, to send an article from our auxiliary. I do not intend to write it myself; but while Mrs. R— is getting the same ready, I would like to have a little familiar talk with those who are situated similarly to myself, regarding missionary work. For are we not all missionaries, sent forth to minister, as truly here in California as those in foreign fields? And I sometimes think our work is almost as trying as others. They battle with ignorance and superstition; we, with skepticism and worldly indifference.

Dear sisters—we who are toiling on, sometimes weak in faith; often, in weariness of body, feeling helpless and powerless as we try to lift our feeble prayers and efforts in opposition to the tide of worldliness around us—let us not be weary in well-doing, for we have the promise that "we shall reap if we faint not."

There are a great many little things to be done; very few of us have anything but little duties to do, all our lives. Let us do them faithfully and well. Did you ever help to sustain a female prayer-meeting when but two or three attended—when you felt that nothing should keep you away even for once, lest the meeting be given up entirely? Or try to say a few words in a thinly-attended church prayer-meeting, with your heart in your throat, and your tongue tied at both ends—said more to encourage your pastor than for any other good you expected from it? Or ever try to sustain a missionary meeting when there was but a meager attendance, and scarcely any interest, knowing not how to kindle an interest, but determined to keep up what remained? These are the "little things"—so many of them to be done by somebody, and why not by you and by me, dear sisters?

Yes; by the help of God, we will be found in our places, faithful to the end;

and if but few attend the missionary meetings, let there be no lack of interest or earnestness on the part of those faithful few.

We almost envy our friends of the Bay their choice privileges, giving you in many ways decided advantage of us all—viz: the largest number, the most wealth, the best talent, always fresh news and plans, with ability to carry them into effect. Then, added to these, the blessed privilege (to so few granted) to say and to do the last kind things to be said and done as the missionary departs from our shores, and the equally blessed privilege to give the first sweet welcome as she returns to rest and recruit. What sympathy at once springs up between you! What interest in each other's welfare! What enthusiasm takes possession of all! Thus the fire burns on, an ever-increasing flame of interest.

It is refreshing to hear from our dear mothers in Israel, who grow stronger and stronger as they toil on. Cheering and blessed voices those, whose inspiring tones float back to us from the very margin of the river which all shall cross soon or late—as from the venerable Mrs. Smith, of Benicia, and the earnest "Farmer's Wife," of Rio Vista—bidding us not to grow weary in well-doing, assuring us that in due time we shall reap if we faint not. What if we could hear the spirit-whisper of our dear departed co-laborer, Mrs. Hough? What would she say? I pause. Words are inadequate to express what I conceive to be her present feelings—even as she herself seemed unable to express the half she felt when at San Francisco a year and a half since. I have seemed to see her many times as I saw her then: standing before those three or four hundred interested ladies, leaning upon the piano for support, and with a heart too full for utterance, and her soul on fire, telling us of her ideas, then, of Christian work. What if we could hear them now? Mrs. R. F. S., San Jose, Cal.

As the fiscal year of the Board of Foreign Missions draws to a close, there is time for one more rallying word. A poor pastor, with a salary of \$450, sends \$5 and says: "I believe there are nearly five thousand ministers and licentiates in our church. If each would give \$5, it would nearly cancel the old debt."

One of the officers of the Woman's Board of the Northwest says: "We shall certainly be in advance of last year, in spite of panics, politics and grasshoppers." The Woman's Society of Philadelphia also look for a considerable advance. Other societies will at least equal the largest receipts of the past.

WEBER PIANOS ARE THE BEST Complete Triumph

AT THE CENTENNIAL. As shown by the figures of the judges, which are the fundamental basis of all awards.

WEBER.			
Bristow.	Kupka.	Oliver.	Schied-mayer.
Tone.....	6	6	6
Equality....	6	6	6
Quality.....	6	6	6
Touch.....	6	6	6
Total.....	24	24	24

Thus the Weber Piano received 95 out of a possible 96, while the highest number reached by any other of the forty manufacturers who competed, was only 91 out of a possible 96; and a juror adds: "Weber's Piano was UNQUESTIONABLY the BEST PIANO on exhibition. Weber's Grand Piano was the MOST WONDERFUL PIANO I EVER TOUCHED OR HEARD," and Weber Pianos must be recognized beyond controversy as the "Standard for Excellence in every particular."

UNDOUBTEDLY SUPERIOR to those of the American Manufacturers claiming the first prize at London, Paris and Vienna.

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Home Circle.

Your Mission.

If you cannot on the ocean,
Sail upon the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors
Anchored yet within the bay,
You can lend a hand to help them
As they launch their boats away.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
As the multitudes go by;
You can chant in happy measure,
As they slowly pass along—
Though they may forget the singer,
They will not forget the song.

If you have not gold or silver
Ever ready at command;
If you cannot to the needy
Give an ever open hand—
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple,
Sitting at the Saviour's feet.

If you cannot in the conflict
Prove yourself a soldier true;
If where fire and smoke are thickest
There's no work for you to do—
When the battle-field is silent,
You can go with careful tread;
You can bear away the wounded,
You can cover up the dead.

If you cannot, in the harvest,
Gather in the richest sheaves;
Many a sheaf both rich and golden
Do the careless reapers leave.
Go and glean among the briars
Growing by the garden wall,
For it may be that their shadows
Hide the richest grain of all.

Do not, then, stand idly waiting
For some nobler work to do.
Fortune is a lazy goddess,
She will never come to you.
Go and work in any vineyard,
Do not fear to do and dare;
If you want a field of labor,
You can find it anywhere.

Church Revenues in New York.

The amount of money annually spent in the support of churches in New York and Brooklyn is probably comprehended by few people who are not members of fashionable churches. The annual rental of some pews is equal to the household of a family of moderate means. The income derived from the pews is obtained in various ways from the different churches. In some, nearly all of the pews are sold, and the owners pay a certain percentage of the valuation annually. In others, the pews are sold at auction to the highest bidder. But most of the churches have an annual rental of the pews. In many churches the custom of subletting is in vogue, and in some cases it is made the source of profit to the pew-holder. In nearly all of the churches free seats are provided for visitors and those who cannot afford to pay for them.

Of the seven churches which compose Trinity parish—Trinity, St. Paul's, St. John's, Trinity Chapel, St. Christy's, St. Augustine's Chapel, and St. Cornelius Chapel—the last three named are entirely free. St. John's and St. Paul's are also free with the exception of the few pews owned by individuals, over which the vestry have no control. No pews are sold in any of the churches of the parish, while those which are rented cannot be claimed by the persons holding them at any time other than Sunday morning and afternoon, and on certain high feast days, such as Christmas. The pews in Trinity Chapel, where the wealthy part of the parish attend, are rented from year to year at exceedingly low rates, the highest rental being only \$55. The parish is wholly supported from the income of its real estate. This is generally greatly exaggerated. The corporation estimate their property to be worth from \$7,000,000 to \$8,000,000, leaving out the unproductive part of the estate, and estimating that portion only which yields an income. From this income there are 18 churches outside of the parish which receive aid in the shape of annual donations and contributions, amounting in some years to over \$50,000.

Nearly all of the pews of Grace Church were sold when it was built, in 1847, the sale netting about \$125,000. They are subject to a ground rent of 12 per cent. on their valuation, the highest rent being \$108, and the lowest, \$6. The amount of the ground rents is \$11,360. If an owner wishes to dispose of his pew, he is compelled to treat it as though it were real estate; but pews always command a ready sale, and some have been sold for \$250 a year in the temporary absence of their owners. About 200 free seats are provided every Sunday for visitors. The church is endowed, and much of its support is derived from the proceeds of leases of downtown property.

At the Church of the Holy Trinity, (the Rev. Dr. Tyng, Jr.) the pews are rented at prices varying from \$10 to \$375. There are 332 pews, which will accommodate 2,000 people.

One-half of the pews at St. George's Church (the Rev. Dr. Tyng, Sr.) are owned, the highest valuation being \$1,200. The owners pay an assessment of 8 per cent. annually. The other half are rented at a rate of 12 per cent. on their valuation.

When St. Thomas's new church (the Rev. Dr. Morgan) was built, 35 pews were sold to the old parishioners, the prices ranging from \$1,000 to \$2,500, the sale yielding nearly \$50,000. On these pews a ground rent of 12 per cent. is charged. Since the original sale no pews have been sold, but all are rented. The highest rent this year is \$500. The income from the pews amounts to \$45,000. The church has 300 pews, and will seat 1,800 people. From the income the Rev. Dr. Morgan receives \$8,000 a year, he having relinquished \$2,000 a year to aid in paying his assistant, and \$9,000 is spent for music. From 300 to 500 visitors attend the church every Sunday.

At the Fifth Avenue Presbyterian Church, (Dr. John Hall) the system of renting pews only is carried on at present, although when the church was built, a large number of the pews were sold, the highest bringing \$6,000, and the lowest \$300. An assessment of 6 per cent. yearly is levied upon the owners. The annual rental of the highest pew is \$780, and the lowest \$39. The church has 346 pews, and seats 2,000 people. Dr. Hall receives a salary of \$10,000 a year.

The income from the pews of Plymouth Church is larger than that of any of the other churches. About 2,000 sittings are sold annually, and in addition there are 500 free seats. The rental price is set on each pew, the highest being \$120 a year, and the lowest, \$5. The aggregate amount of the rents in a year is \$12,033. All the pews, however, are sold at public auction, at large premiums, to the highest bidder. At the last sale, the highest premium was \$650, which, in addition to the \$120 rent, would make the price of the pew \$770. The annual amount realized from the premiums is very great. In 1854, this was \$1,316; in 1864, \$18,778; in 1874, \$46,236; in 1875, \$58,304; and last year there was a falling off to \$51,154. Adding to this the amount of the pews rents, it would make the income from the pews last year \$63,187. Of this amount the Rev. Henry Ward Beecher receives \$20,000, and \$7,000 is spent for music.

At the Broadway Tabernacle (Congregational) the pews are only rented, the prices ranging from \$35 to \$325 a year. There are 300 pews, which afford sittings for 1,650 people. The income derived from the pews in a year amounts to \$37,000. Out of this sum the Rev. Dr. Taylor receives \$14,000, and \$1,200 is paid for his life insurance. The church is said to be out of debt, and there is a surplus every year of from \$4,000 to \$6,000.

At the Church of the Pilgrims, (Brooklyn) a large number of the pews are owned, the valuation of them being between \$3,000 and \$75. Owners are taxed 10 per cent. annually. Those who rent pews are charged at the rate of 20 per cent. of the valuation, so that the rents vary from \$600 to \$15. The income from the pews amounts in a year to about \$22,000. The Rev. Dr. Storrs, the pastor, receives \$10,000, and the annual amount spent on music is \$4,000.

At Dr. Chapin's church, (Universalist) pews are both sold and rented, the sales, however, being made only to particular persons. The selling price ranges from \$200 to \$2,000, and the owners pay an annual ground rent of 12½ per cent. The renting price is 20 per cent. on the valuation. There are accommodations for seating 1,500 people, 200 seats being free. The annual income from the pews is \$22,000, with frequent donations, and \$5,000 is expended yearly on music.

A voluntary system of pew rents is carried on at the Church of Our Savior (the Rev. Dr. Pullman). Each person agrees to pay a certain amount, according to his ability, and the pews are then drawn by lot, so that the one paying the least amount may draw a pew situated in the most eligible position in the church. The highest price paid is about \$500 a year, and the income last year was \$8,500. The church has a seating capacity of 1,475, and has an average attendance of 500.

Rich in the Bible.

Some may ask, "How can I become Bible rich?" In reply, I can give you, of course, only the most general directions. First, I would say to every young convert, and indeed to every reader without exception, identify yourself at once with the Sunday-School, join some class, and begin immediately the study of the International Lessons. This will give you a definite portion of Scripture to study, save your time, and keep you from rambling at will through the Word.

If you begin such study every Sabbath, look out the marginal references, carefully examine the chapters between the lessons, make your reading every day

bear upon your Sunday topic, and you will find a conscious growth. Continue this course steadily, and you will acquire a most valuable acquaintance with the Scriptures. These lessons are intended to take a general survey of the whole Bible in seven years. To do your work well, you need Bible helps; just the best your circumstances will allow. Even if your means are quite limited, be resolved to have good Bible helps, and you will succeed. Many young men or young ladies think they cannot afford a good Bible, concordance, or dictionary, and yet they wear on their persons jewelry which cost more than any or all of these. If you really desire Bible wealth, count good helps as necessities of life, to be as carefully provided as flour or fuel.

Those who have time will do well to select some particular book, as a gospel or epistle, and give it a thorough study. One book well read throws great light on the whole Bible. In this case select such a book as is adapted to your age, circumstances and Christian progress. Consult your pastor.

Another excellent method is to study the Scriptures. . . . You will gain much if you study particular graces, examining all the passages in which they are mentioned, and in which examples of them are recorded. Do this in respect to those graces in which you feel yourself specially deficient. Are you impatient, easily discouraged? Is it hard to deny yourself, to obey, to love others, to be forgiving? Do you want to grow in your relations as husband, wife, parent or child? To abound in hope or Christian joy? To have power in prayer? Examine each of these topics, and strengthen yourself by its study; it will leave a lasting impression on your soul. In short, be thoroughly in earnest to become Bible-rich, and you will soon find what, for you, is the best plan of study.

Never forget that the Word of Christ is designed to nourish and purify the spiritual life. Come to it with the same design. Mere intellectual study will not find its richest treasures. Even Sophocles, a heathen poet, has said:

"A heart of mildness, full of good intent,
Far sooner than acuteness, will the truth behold."

To aid this spiritual study, form the habit of at once turning into prayer what you read. This will enable you both to reach the hidden riches of the Word, and also add interest and freshness to prayer, for the want of which it often becomes dull and formal.

Form the habit of committing Scriptures to memory, especially the devotional parts. In the days of sorrow, of declining years, and of death, you will esteem them more precious than gold. It was a most instructive aspect of that hour in which Arnold, of Rugby, passed from abounding health to the silence of death, that he repeated with such calm earnestness his favorite passages of Scripture. Mrs. Augustus Hare, one of the most intelligent and lovely Christians of modern times, was carried, by slow and painful stages, from Rome to England, that she might die at home. She wrote: "Yes, I know the Psalms. Many a time it keeps me quiet for hours to know and repeat them. I should never have got through my journey, if I had not had so many to repeat, to still my impatience."

Let the Word of Christ dwell in you richly.

Half-baked Christians.

"Ephraim is a cake not turned." Hosea vii: 8. The cake here referred to is a cake baked on the coals. One side burned to a crisp; the other—dough. Compare 1 Kings, xix: 6. It is not turned, and therefore, baked on one side and raw on the other. This is a striking type of the religion of thousands of professing Christians of the present day, who need turning over and baking on both sides. This figure applies, first, to persons whose conscience is like a cake not turned. On some points they are very scrupulous, while on others they are very unscrupulous. The evil is generally aggravated when their conscientiousness runs on matters comparatively small, and leaves out of sight the weightier matters of the law; or when it relates mainly to the sins of other people, and very little to their own personal sins. We have known men too conscientious to commune with the church to which they belonged, because of the alleged misconduct of this or that member in it; but who in such main matters as the government of their tongues, the sanctification of the Sabbath, kindness to the poor, forgiveness of enemies, communion with God in secret prayer, and earnest efforts for the salvation of men, are quite insensible. Surely, such inconsistent consciences need turning over to be baked on the other side.

And, second, the figure applies to those persons whose zeal is a cake not turned. To-day they are burning with much smoke and noise like thorns under a pot: to-morrow they are extinct—fire, smoke and ashes are all gone. Like a blazing comet that comes dashing in from the depths of space, passing the unassuming stars, and displaying a prodigious length of tail, as though he would put them all to shame by his superior brilliancy, so these Christians now and then blaze forth with a transcendent glow of zeal, and are ready at such times to rebuke their brethren of more even piety for their tardiness and languor. But very soon they are off again to the regions of coldness and death. The religion of such people is a half-baked affair. They need turning over, and to have a good baking on the other side. This would make them always zealously affected in spiritual things, ever ready for good words and works.

Third, the figure applies to those who carry their religion only to certain places. They take it to the preaching service, to the prayer-meeting, to the class-meeting and to the communion table, but they are not careful to maintain a godly example before the world, before their families, in the store, in the field, in their business transactions with men, or wherever God has appointed their daily station. Such persons are baked only on one side, and are very raw on the other. They need turning over until they are well baked on the other side—to stay on the hot coals of Gospel truth till they are baked clear through and through, to make them honest, consistent Christians everywhere. Those who are well-baked on both sides are right in heart and in life, consistent in profession and practice, bringing glory to God and good will to men.

Trained Oysters.

Mr. Hamilton, of the Aquarium, has developed a new instance of the wonderful effect of kindness upon the lower orders of animals. In a small tank are kept some fine, live oysters. They looked so lonely that Mr. Hamilton daily dropped some powdered fish and other tidbits that they are known to be fond of upon them. They showed no appreciation of this kindness for weeks, but one day last week, as Mr. Hamilton was making his rounds, he was surprised to see the shells of the oysters open at his approach, as if they expected to receive food. Reaching down he placed the food within the expanded shell of one of the bivalves, which immediately closed. This was repeated until the oyster became so tame as to allow Mr. Hamilton to insert his finger into its shell. A person who witnessed this operation thought that the oyster would not know the difference if he put his finger in. He tried it, and instantly the sharp jaws closed with a force that made the experimenter squirm with pain. But as soon as Mr. Hamilton touched the oyster it seemed to recognize him, and the imprisoned finger was released. The oysters endeavor to follow their friend, propelling themselves with a jerking motion by quickly opening and shutting their shells.—[N. Y. Sun.]

WHAT MAKES A SEA-SHELL SING?—When the sea-shell is held up to the ear, there is a peculiar vibratory noise which children assure each other is the roar of the sea, however distant they may be from it. Philosophically investigated, the peculiar sound thus recognized is a phenomenon that puzzled scholars for a long time. The experiment is easily made by pressing a spiral shell over the cerebra of either ear. If a large shell, the sound is very much like that of a far-off cataract. Now, what causes it? Every muscle in the body is always in a state of tension. Some are more on the stretch than others, and particularly those of the finger. It is conceded that the vibration of the fibres of those in the fingers being communicated to the shell, it propagates and intensifies them, as the hollow body of the violin does the vibration of its strings, and thus the acoustic nerve receives the sonorous expressions. Muscles of the leg below the knee are said to vibrate in the same way, and if conducted to the ear produce the same result.

The first letter sent by a gushing Freshman home to his sire encouraged him, and he thinks his son will be a tutor some day. Here it is: "Pater, Cani havesome more stampent tome? Ego spenthe lastcent. Tuns studiosus heres, Johannes."

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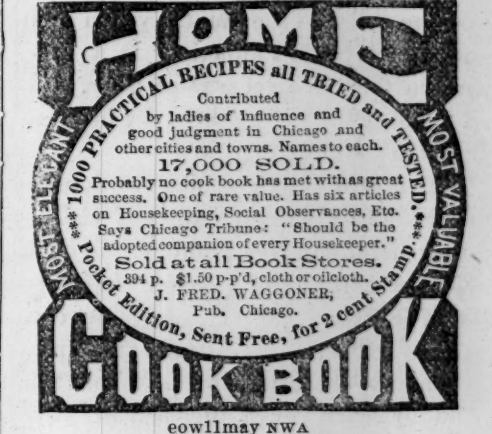
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A PLEA FOR ART IN THE HOUSE, With Special Reference to the Economy of Collecting Works of Art, and the Importance of Taste in Education and Morals. By W. J. Lott, B.A., F.S.A., author of "In and Out of London." Philadelphia: Porter & Coates. 12mo. 100 pp.

This is a practical book on Fine Art. It tells you something about getting hold of art treasures. Anecdotes are related of the way in which such treasures have been collected. Hints are thrown out with respect to furnishings of rooms. Cautions are given as to buying old pictures, and their copies or restorations. A chapter supplies information concerning books and china ware. The value of art as a matter of education is pointed out. Fourteen wood-cuts are added to the suggestiveness of the book.

To be had of A. L. Bancroft & Co. THE WHITE CROSS AND DOVE OF PEACE. By the authoress of "Selina's Story," etc., etc. New York: T. Y. Crowell. 12mo. 488 pp.

We have barely time to say that this volume is published in an interesting form for the reader. The paper and type are good. The style is somewhat ambitious, but is lively. The aim of the story is evangelical. The scenes are laid in Great Britain. The characters are, some of them, quite well drawn. Exception must be taken to a few, as being artificial and improbable. But what to say of all these stories that fall from the press so rapidly, is more than we know.

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DARWINIANISM NOT INCONSISTENT WITH THEISM.—Prof. John Fiske has written an article in the "North American" on the "Triumph of Darwinism." But he has been fair enough to admit that this triumph does not undermine the theistic argument at all. One of our exchanges quotes the following passage from the Professor's article: "When astronomy speaks of two planets as attracting each other with a 'force which varies directly as their masses and inversely as the squares of their distances apart,' it simply uses the phrase as a convenient metaphor by which to describe the manner in which the observed movements of the two bodies occur. It explains that in presence of each other the two bodies are observed to change their positions in a certain specified way; and this is all that it means. This is all that a strictly scientific hypothesis can possibly allege, and this is all that observation can possibly prove. Whatever goes beyond this, and imagines or asserts a kind of 'pull' between the two bodies, is not science, but metaphysics. An atheistic metaphysics may imagine such a 'pull,' and may interpret it as the 'action' of something that is not Deity; but such a conclusion can find no support in the scientific theorem, which is simply a generalized description of phenomena. The general considerations upon which the belief in the existence and direct action of Deity are otherwise founded, are in no wise disturbed by the establishment of any such scientific theorem. The theological question is left just where it was before. We are still at perfect liberty to maintain that it is the direct action of Deity which is manifested in the planetary movements; having done nothing more with our Newtonian hypothesis than to construct a happy formula for expressing the mode or order of the manifestation. We may have learned something new concerning the manner of divine action; we certainly have not 'substituted' any other kind of action for it. And what is thus obvious in this simple astronomical example, is equally true in principle in every case whatever in which one set of phenomena is interpreted by comparison with another set. In no case whatever can science use the words 'force' or 'cause' except as metaphorically descriptive of some observed or observable sequence of phenomena. And consequently, at no imaginable future time, so long as the essential conditions of human thinking are maintained, can science even attempt to substitute the action of any other power for the direct action of Deity. Darwinism may convince us that the existence of highly complicated organisms is the result of an infinitely diversified aggregate of circumstances so minute as severally to seem trivial or accidental; yet the consistent theist will always occupy an impregnable position in maintaining that the entire series, in each and every one of its incidents, is an immediate manifestation of the creative action of God."

NOTES.—Rev. W. R. Alger is writing the memoir of Edwin Forrest.—Mark Twain, who, six years ago, was earning \$20 a week on a dramatic programme paper in this city, now pays taxes on \$66,500 in Hartford.—It is said that Dr. Schliemann gets \$30,000 for his forthcoming book of the discoveries at Mycenae.—Gladstone lately made

three addresses in one day. The "Christian World" says: "A great politician, who in the morning delivers an eloquent speech on sermons, from which all preachers may derive useful lessons; in the evening addresses the Antiquarian Society in such a manner as to indicate perfect familiarity with their special subject, and the next day discusses the complicated questions of Eastern policy with an intelligence and force of which no other statesman of the day is capable, presents an example of mental energy and moral earnestness which it would not be easy to parallel."

NOT ACROSS THE DEAD LINE.—Rev. Thomas Jones, who has been called from Wales to Melbourne, would seem to be fifty-five years old. But he thinks that is the rich period in a minister's life. The following extract is made from an account of his remarks at a farewell meeting: "Mr. Fielden and some other gentlemen came down to Swansea, and heard him preach. On the Monday they came to see him; and if they did not actually say that Victoria was more beautiful and fertile than Paradise, they certainly did imply it. Mr. Fielden, summing up the thing in one word, said, 'Mr. Jones, the sun shines there.' Then there came into his mind, gradually, but with great hesitation, a belief that he should be able to work with more vigor for a few more years in Melbourne than in London or Swansea. Some of his friends had said that it was too late in life to go. He had a word to say about that. It was a sign of the want of civilization to say that a man is old before he is sixty-eight. He should preach years in Melbourne before he was sixty. And at fifty-five a man's character is fixed, his insight is deep, his experience is rich, his speech is mellow, the harshness has died away, the music has become tender, the flesh is worn away, the partition that was between him and God and heaven and eternity and the dear ones, is gone. It has become thin, thin, thin! He listens, and he hears the rush of the silken garments on the other side; he sees glimpses of the glory shining into his soul. Oh, servant of God who has lived to be sixty, bless the Master for that! Thou art ripe; thou knowest the thing; thou understandest the human heart. Yes, yes, yes! Five years at the end are better than fifteen at the beginning. The tree has buds in February; it has blossoms in April; it has rich foliage in June and July; but in the autumn there is the harvest. In the autumn, nature carries the burden of the year, and places it down, and says, 'There, my children.'"

Society for the Suppression of Vice.

A friend has sent us the third annual report of the "N. Y. Society for the suppression of Vice," of which Mr. Anthony Comstock is the active and efficient secretary and manager. Our friend says that he attended the meetings, heard the documents and speeches, and became a contributor, regarding the organization as one of the best in America, and deserving the sympathy and support of all Christian people. It may not be known to all readers that the particular object of this society is to suppress obscene literature and articles of indecent and immoral use; and that there was great need for the forming of such a society. The magnitude of the work already done appears from the fact that the Society has destroyed above eight tons of vile books, and more than seven tons of stereotype plates from which they were made; that more than 200,000 obscene pictures have been seized and destroyed, and that 244 shrewd men have been arrested for active participation in this traffic. The difficulties encountered by those who are engaged in carrying out the object of such an organization are neither few nor small. Some of them are mentioned in the following words.

"We need not speak of the rigid concealment practiced by the dealers, and the shame-faced secretiveness of the victims, of the unwillingness of parents and guardians to believe in the corruption of their children and wards until overwhelmed with evidences, nor even then of their reluctance to allow them to appear as witnesses, for the chief difficulty experienced is in bringing offenders to a speedy and definite trial, even after arrest and indictment. A second embarrassment to the successful prosecution of the work is found in the leniency of the courts when convictions are secured. A third discouragement is found in the ease with which pardons of the worst criminals have been too often secured. A fourth embarrassment to the Society has been the persistent efforts made during the year to have both the State and United States Laws modified in the interests of the vile business."

The Committee in their report also say: "It is impossible that this entire land can be supervised by one Committee and two or three agents at New York. We see not why Boston, Philadelphia, Cincinnati, St. Louis, Chicago, Milwaukee, San Francisco, and many smaller cities should not have self-supporting societies for the suppression of this vice; at least committees who should co-operate with us in labor and in the raising and the expenditure of means for the one great purpose. As a preparatory work, this Committee recommend the holding of meetings at prominent points for the enlightenment of our fellow-citizens on the nature, extent and deeply corrupting tendencies of the traffic in obscene publications. In closing this Report we beg to emphasize one statement. This Society depends upon the voluntary help of good citizens, who can appreciate the enormity and the destructiveness of the evil we combat. We need about \$10,000 to pay the deficit at the end of last year and carry forward the work for 1877. We cannot employ collecting agents. We cannot appeal to the churches for collections. One thousand annual subscribers at ten dollars each would meet all the expenses. Will not every reader of this send to the Treasurer, John Paton, 52 William Street, New York, such sum as his means and the worthiness of the cause will justify?"

How a Bird Flies.

The most prominent fact about a bird is a faculty in which it differs from every other creature except the bat and insects—its power of flying. For this purpose the bird's arm ends in only one long slender finger, instead of a full hand. To this are attached the quills and small feathers (coverts) on the upper side, which make up the wing. Observe how light all this is: in the first place, the bones are hollow, then the shafts of the feathers are hollow, and finally, the feathers themselves are made of the most delicate filaments, interlocking and clinging to one another with little grasping hooks of microscopic fineness. Well, how does a bird fly? It seems simple enough to describe, and yet it is a problem that the wisest in such matters have not yet worked out to everybody's satisfaction. This explanation by the Duke of Argyle, appears to me to be the best: "An open wing forms a hollow on its under side like an inverted saucer; when the wing is forced down, the upward pressure of the air caught under this concavity lifts the bird up, much as you hoist yourself up between the parallel bars in a gymnasium. But he could never in this way get ahead, and the hardest question is still to be answered. Now, the front edge of the wing, formed of the bones and muscles of the forearm, is rigid and unyielding, while the hinder margin is merely the soft, flexible ends of the feathers; so when the wing is forced down, the air under it, finding this margin yielding the easier, would rush out here, and, in so doing, would bend up the ends of the quills, pushing them forward out of the way, which, of course, would tend to shove the bird ahead. This process, quickly repeated, results in the phenomenon of flight."

"THE CONFLICT OF AGES."—Men differ on nearly every issue. There have always been opposite parties in politics and religion, though the measures fought over one day may be universally adopted at another, and those sacrificed regarded as heroes and martyrs. Medicine has also been subject to revolutionary disturbances. When Drs. Harvey and Jenner announced their discoveries, they were held in contempt and ridicule by an incredulous and ignorant public; yet to-day they are received and honored by all as benefactors. When Dr. Paine announced his Discovery, many seemed to doubt, and were skeptical concerning all medicines and doctors; but proof of merit has dispelled all doubt, and to-day the Golden Medical Discovery is the standard remedy in curing the most obstinate diseases of the liver and blood, having almost entirely superseded the old-time sarsaparilla by reason of its superior merits.

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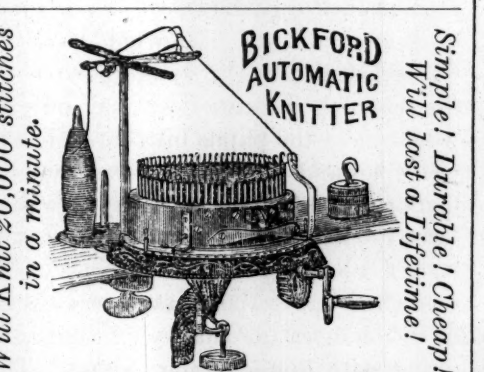
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SINGLE SUBSCRIPTIONS for this paper will not be received for less than \$4 a year. Any reliable person is authorized to get up a club of five or more old or new names at \$3 a year, to be paid strictly in advance.

One morning last week the people of Santa Cruz found the lifeless bodies of two men hanging from the timbers of the bridge which spans the San Lorenzo river, in the edge of the city. They were the bodies of two notorious desperadoes of the place, sprung from the bad elements of the native population of the land. These persons had been hung for the murder and robbery of a reputable citizen on the highway. They had been taken from the jail by night, and hung without a formal trial, by "lynch law." The probability is that they deserved their fate; but it was not necessary that they should meet their fate in such a summary way. If it was a good thing to do, that was a rash, dark and wrong way in which to do it. If the legal authorities had connived at the deed, or been slack in any way, there might have been the color of a justification for the unlawful act. But we have no evidence against the authorities; and so there was no call for the rude and untimely proceeding.

The progress of events in the East confirms the suggestion of our article last week, that Russia intends to push her columns most vigorously into Asiatic Turkey. She will strike severely at European Turkey, of course, and keep a huge force there making whatever aggressive movements are possible, and compelling the Sultan to mass his armies in that region to defend his capital and his richest provinces. Yet Russia's real campaign is to be farther toward the rising sun, and in connection with lands that have been held sacred from time immemorial. It is a religious war she is waging, and she is not going to neglect the regions that are holiest in the regards of the great majority of her populations. The Turk will save Palestine from the grasp of Russia only by unfurling the banner of the prophet, and appealing to religious fanaticism, to bring into the contest old and young, great and small, from Persia, Arabia, and India, even; and then he may fail. He can command men, but not money.

A tourist writes from the Holy Land March 20th, to the following purport: "The prevailing desire was to know if the 'Russians were coming.' The Turks are rapidly drilling and sending to the front fresh bodies of recruits. From the reserve at Jerusalem 1,500 men have already left for the North, and 1,500 more are under training. From the villages around new levies are constantly coming in to take the place of those who have gone to join the army. No wonder that the women are anxious. At Jerusalem every disposition was shown to welcome the party. New blocks of buildings are to be everywhere seen by those who approach the city from the west, as also on the north. These are houses for Jews of different nations, erected by 'Societies,' and are let or sold in tenements of two rooms each, the poor being furnished with homes for a time rent free. Hitherto the Jews have had their 'quarter,' but now they can build wherever they can obtain sites. Whilst merchants and financiers do not settle in Jerusalem, finding no sphere there for their operations, the poorer classes of Jews are increasing in numbers, being liberally helped in making a home there by men like Sir Moses Montefiore. The 'Jews' waiting place presents every Friday most striking scenes. The Psalms are eagerly read, and to rest the forehead against the old wall, or to touch it with the fingers, affords the deepest satisfaction. The agricultural school near Jaffa has thousands of acres under cultivation,

and the number of Jews is steadily increasing in that town as in Jerusalem."

Occasionally we find an unreflecting person who imagines that ministers are not among the hard-worked people of the world. A note from a brother in the interior has reminded us that a pastor may be the most energetic and industrious man in the community, and for weeks may have no leisure. As a reason for not attempting anything new, he says: I have not seen a newspaper article for two months. Visiting prisons, going to court under subpoena, getting up entertainments, concerts, May Day Festivals, Queen Crowning, besides two sermons a week, and Sunday-school lesson, is as much as I feel able to attend to." If any one thinks that such a man's position is a sinecure he is an irrational thinker and a poor observer. We wish that all our readers were well informed concerning the amount of hard work done by clergymen. There may be some in the ministry who are naturally inclined to indolence; but they must leave it, or reform, or be content with low personal attainments, and very moderate success.

California State Sunday-school Convention.

The tenth annual Convention of Sunday-school workers in this state was held in the M. E. Church of Oakland, on Tuesday, Wednesday and Thursday of last week. The attendance was large; the programme was carried out without a break; the people of Oakland opened their doors hospitably, although it was currently reported that one of the pastors of Oakland, whose presence and position in the Convention bespoke his personal interest in the work, gave no notice of the meetings from his pulpit, and there came no general offers of hospitality from his congregation. The new and spacious edifice, from whose pulpit Rev. R. Bentley preaches, was well filled during the day, and packed every evening, while the Convention was in session.

ON TUESDAY EVENING.

The opening exercises were held, the first half hour being devoted to a prayer-meeting, led by Rev. J. Thompson, which appeared to us exceedingly stiff and formal. It was a prayer and a hymn, a prayer and a hymn, alternating as stiffly as the black and white squares of a chess-board. Meanwhile the last five hundred of the great throng were crowding down the aisles, and hunting for seats in the galleries. The spirit of devotion kindles slowly under such circumstances.

At the conclusion of the devotional exercises, the organization was effected, by the election of Rev. M. M. Gibson as President; Rev. Messrs. Stratton, Noble, McLafferty and Rev. A. S. Fiske, as Vice Presidents; and Rev. Mr. Woodworth as Secretary. In the absence of the President, Mr. Stratton took the chair. By 8:30 the great congregation were fully ready to greet with enthusiasm the familiar face of one of the best and most useful men whom Methodism has given to the Church Universal, Rev. J. H. Vincent, D.D. His home, he told us, is in Plainfield, N. J., a Sunday-school paradise. His theme was "The Four Elements in the True Sunday-school." These are the domestic, the ecclesiastical, the educational, and the divine elements. Introductory to the unfolding of these divisions, he spoke of the success attending Sunday-school work at the present day. Many of the secular papers at the East publish on Saturday the text and topic of the lesson for the next day. Cannot some of our secular papers take a hint from this? The harmony among denominations in Sunday-school work was referred to.

1. *The domestic element.*—The more we can make the Sunday-school a home, the better. We need to make it a place of beauty, with music, pictures, carpets, full of tenderness and love. Supplement this with counsel and prayer. The Sunday-school should reach back to the homes of the scholars.

2. *The ecclesiastical element.*—The Sunday-school is for the religious instruction of the young. It should be supported by the church, and not by pious people. It should be controlled by the church, because the church is held responsible for it; and the pastor should be recognized in it, because he is responsible for the doctrine taught. The Sunday-school should, on the other hand, contribute to the church, in the spirit of reverence. Overcoats and shoes should not be put on in Sunday-school to the tune of Old Hundred. There is too little reverence in Sunday-school worship. The presence of the minister as a pastor is needed. The Sunday-school should contribute to the church by pouring into the congregation all the children who come to the Sunday-school. A choral service of half an hour before church, to which the

children are invited, and from which they go unto the preaching service, has been tried successfully in some places.

3. *The educational element.*—Thorough study under thorough teachers.

4. *The divine energy.*—A supernatural power is to be expected because needed.

During the singing which followed this address, the President of the Convention arrived and took the chair. His salutatory was to have been upon *Punctuality*, but was reserved for another occasion.

WEDNESDAY.

A Bible reading, conducted by Rev. Robt. Patterson, D.D., was the introductory feature of Wednesday's exercises. It was rich in thought, full of illustration, and vigorous in its assault upon spiritism. The passage chosen was 2 Kings vi: 8-18—Elisha in Dothan.

This was followed by an address by Dr. Vincent, on "The Educational Element in the Sunday-school." Among other things, he said: "Pupils should be trained to think. A mere reading and superficial study of the lesson will not answer. Let the progress of the scholar be reported from time to time to parents. Let a regular system of graduation and promotion be adopted. We would suggest something like the following: First, the primary, or infant grade; second, the intermediate; third, a class composed of pupils, say from ten to fifteen years of age; fourth, a lecture class, where the teacher is to ask no questions, but to deliver a lecture, and then, so far as in his power, to reply to all the questions asked him by his pupils; fifth, a normal grade, for the training of teachers; and sixth, the highest department of this school, embracing the teachers and officers, and the adult members of the church. This he would call the permanent grade, membership in it to continue for life. For a course of study he would have: First, Bible history, geography, etc.; second, a course designed to show the pupils the advantages to them of life study; third, memory lessons. There are portions of Scripture with which everybody ought to be familiar, as the 23d and 103d Psalms, the 53d chapter of Isaiah, the 8th and 12th of Romans, the first and last of Revelations, etc. He would have the Catechism thoroughly taught, and when the school is a denominational one, he would have the pupils instructed in the principles and doctrines of that denomination. Loyalty and liberality he would have go together. Every one should have a knowledge of the doctrines of his own church, but should at the same time have the greatest charity for those differing with him in their views. The school should be made the means of promoting benevolent and missionary work. A taste should be cultivated for some of the good old hymns which have become superceded, to a great extent, by the trashy ones now so extensively made use of in Sunday-school."

At the close of the address, which was quite full and exhaustive, the subject was thrown open for discussion. Short, pointed remarks were made by Messrs. Merritt, Hulbert, Frost, McDonald, Burrows, Rich and others.

On Wednesday afternoon the subject of "Chinese Evangelization" was thoroughly discussed, Rev. Dr. Eells, Dr. Speer and others taking part. We will reserve till next week a detailed report of this interesting meeting, as the service was unique and interesting enough to stand out in a report by itself.

Dr. Vincent, whose words were more and more stimulating as he repeatedly addressed the great crowd, spoke later in the afternoon and gave the following hints upon "Normal Class work":

I. The Bible teacher needs some preparatory training for his work—1. To guide him in the acquisition of Bible knowledge; 2. To give him practice in teaching, (a) Practice in the study of specific lessons; (b) Practice in teaching specific lessons; (c) Practice with a class of persons who seek the same training; (d) Practice under skillful and experienced leaders; (e) Surrounded by helpful appliances; (f) Having ample time; (g) Aided by a prescribed course of reading and study.

II. Special Normal Class exercises.—1. Practice in memorizing; 2. In reading; 3. In framing questions; 4. In preparing outlines; 5. Finding and applying illustrations; 6. Selecting lines of approach; 7. Collecting and arranging parallel passages; 8. Digging for root thoughts; 9. Developing self-activity; 10. Removing difficulties, etc.

Dr. Vincent highly recommended the possession and use by the teacher of Lyman Abbot's Directory of the Bible, and a concordance. He says that if the brethren would pay less for ribbons, and the sisters less for tobacco, they could all get these books.

WEDNESDAY EVENING.

Rev. A. J. Frost read a lengthy paper on "Christ's Method of Teaching." It was an address full of force, apt in its illustrations, and listened to with fixed attention by an audience packed into the closest possible space, breathing the impure air of a beautiful but ill-ventilated church.

"Our Older Pupils," about whom Dr. Vincent talked later in the evening, are those whose ages range from sixteen to one hundred and sixteen. He divided them into the butterfly class, the sober and intelligent, and the advanced in years. How shall we secure all these classes?

Always refer to the Sunday-school as a place for the old as well as the young. Let them be invited from the pulpit, and by the pastor personally, to attend Sunday-school. Make the place convenient; make the ventilation good; get good, strong teachers. Theodore Frelinghuysen, when asked if he would be a candidate for U. S. Senator, replied that he would on condition his friends would get a good teacher for his Sunday-school class in case of his election. The speaker counseled avoiding long discourses—what has irreverently been called "a cussing and a discussing." He also emphasized this point: If we want to hold the young to the church, we must be pronounced Christians. Where a question (as of amusement) is doubtful, let the teacher be upon the safe side. Our young people, to be saved, must be brought up to a high moral platform, and held there. In all their teachings, let teachers instruct for the future, teach for eternity—teach, too, in simplicity, without puerility; teach the law of God and its penalties. Do your work as best you can, and don't suppose all the responsibility rests with you; God has a great deal of responsibility about it.

THURSDAY FORENOON.

After a Bible reading by Rev. E. S. Todd, Dr. Vincent opened a discussion upon "The Laws of Approach and Adaptation." His principal points were, briefly, these: Each pupil lives in a world of his own. He has a social, a religious, a literary world, a world of business, etc., of his own. This world is a different one from that of the teacher, arising from a difference in age, knowledge, position, character, etc. It is essential to overcome this difference, so as to have teacher and pupil approach each other. The pupil is not likely to approach the teacher, so the teacher must approach the pupil. To do this the laws of approach must be observed. There are four classes of teachers—first, those who simply make impressions without imparting real knowledge; second, those who teach without using proper means to have the truth presented retained by the scholar; third, those who fix the knowledge imparted; and fourth, those who do this so as to develop self-activity and power in the pupil. Among the laws to be regarded are these: The teacher must know his pupil; he must know his subject; he must have enthusiasm and love for his work; his knowledge must be fresh and personal; he must secure the confidence and sympathy of his scholars; he must operate upon their sympathy and their curiosity; he must know a great deal more of his subject than he attempts to teach, so as to have the advantage of the reserve power, which is so effective in any work. The pupil must be induced to put forth his own efforts in the class. The lesson must be studied from the standpoint of the pupil's own view and habits of thought. The pupil must be taught the necessity of decisive action on the suggestions of the lesson.

Thursday afternoon it was voted to hold the next Convention at San Francisco, in May, 1878. In June, 1879, it is proposed to hold a grand Sunday-school Assembly, after the Chatanqua model, in the Yosemite Valley, to be followed by a similar one at Pacific Grove Retreat, near Monterey. The Yosemite scheme is too big a thing for comment here. There are many who think it would be better to hold the first Assembly of Sunday-school workers on this coast in some place near to where the people of the coast live. But there may be a railroad to the Yosemite two years hence. Who knows? Dr. Vincent and the Executive Committee, all of whom approve the plan, are a strong team, and in the face of wide-spread, honest doubt, we should not wonder if they achieved success.

A paper prepared by Rev. Dr. Dwinell, on "The Bible in the Study and in the Class," was read by Rev. H. E. Jewett, a severe cold preventing the presence of Dr. Dwinell. This paper, which was characterized by Dr. Guard, in his address which followed, as scholarly and godly, emphasized the use of the Bible in the class. Following are some of the points made:

1. *Use the Bible.* Do not cast about for lesson-helpers when you sit down to make preparation for the class. Do not have the feeling of belittlement arising from going to the Word at second-hand.

2. Put yourself in sympathy with the Spirit, as a real, devout learner.

3. Put yourself into the truth of the lesson. Put in your thought, your sympathy, your heart.

4. The truth mastered by the teacher is to be aimed. He must fix on the definite impression he wishes to make on the hearts of his pupils. He has his bow and arrows and quiver. He must have his gospel arrow ready on the bow, and draw around him all the resources possible for an effective shot. The whole Bible is back of the shaft, the Holy Ghost is back of it, and the class is in front.

5. In coming before the class, use the Bible rather than a commentary or lesson-leaf. See that the Bible is in the hands of the class, and that they know how to use it. Let the class read and question, you sighting across the word of God toward the heart or conscience. Let your method and manner be facile, but resolute morally.

This moral aim—a central, definite, spiritual impression to be made on the character—is the principal object in teaching. Other subordinate objects were also discussed.

Dr. McLean came to the defense of lesson-helpers and commentaries; and Dr. Guard spoke with his usual earnestness and intensity upon the reaction that is sure to follow the superstition of the papacy and paganism. We must expect infidelity to follow superstition; but for all honest skepticism he had great respect. To meet this skepticism we must bring forward the Bible, and train the young in it.

The latter part of the afternoon was occupied with the Question Drawer, Dr. Vincent conducting the exercises.

We have no space to speak at length of the closing addresses of the evening, by Rev. Dr. E. Bushnell, and Drs. Vincent and Patterson. They rounded out and finished off the discussions of the whole Convention, by calling attention to the "Salvation of Souls as the Object of all Sunday-school Work."

Next week we will give some gleanings and statistics. The meetings were of a high order, and must work lasting good in the churches of California. Dr. Vincent will be held in grateful and delightful remembrance by all who were present. The Executive Committee—most laborious among whom, if we mistake not, is Dr. W. H. Craig, its chairman—have achieved a success in the conduct of the Convention of which they have reason to be proud. And now it remains to be seen how much of the good seed sown has sunk into good ground, and how much fruit for the glory of the Master these quickened hearts of pastors and teachers will bring forth.

A man truly possessed, ethically moulded by the pressure of reverence and love, you can never persuade that the beauty, the truth, the goodness which kindles him is but his private altar-lamp. It is an eternal, illimitable light, pervading and consecrating the universe. Unless it be so, it fires him no more; and, instead of utterly surrendering his will to it in trust and sacrifice, he begins to admire it as a little mimic star of his own—a phosphorescence set up by the chemistry of nature, not to see things by, but to glisten on the darkness of himself. It is vain to expatiate on the need of religion for our nature, and on the elevation of character which it can produce, and in the same breath bid it begone from the home of truth and seek shelter in the tent of romance. If its power is noble, its essence is true. And what that essence comprises has been worked fairly out in the long experiment of Christianity, on human nature; which has shown that in its purest and strongest phase, religion is a variety and last sublimity of personal affection and living communion with an infinitely Wise, and Good, and Holy.—[From James Martineau's last book.]

The twenty-eighth anniversary of the First Presbyterian Church Sabbath-school, in this city, was appropriately observed Sunday. The pastor preached a short sermon to the children, illustrating his remarks by examples drawn from every day life. The superintendent, Mr. Samuel Irving, read his annual report, giving an account of the working of the school during the past year. The number of pupils is now 434; of these, 156 are in the infant class and 278 are new scholars. The largest attendance on any Sunday was 365 and the smallest 171, making an average of 267 again—236 of the previous year. One teacher and three children, members of the infant class, have died since the last anniversary.

Religious Intelligence.

The West.

The next meeting of the Bay Conference, comprising the Congregational churches of San Francisco, Sonoma and Alameda counties, will be held with the church in Cloverdale, beginning Monday evening, May 21st, and continuing through Tuesday, 22d. Each church in fellowship is entitled to representation by pastor or acting pastor and two delegates; with one additional delegate for each fifty resident members in excess of one hundred. Programme of exercises will be published next week.

J. K. McLEAN, Registrar.

OAKLAND, May 7, 1877.

The Anniversary exercises of the Pacific Theological Seminary will be held at the Plymouth Avenue Congregational Church, in Oakland, Tuesday evening, May 17th, 1877. Three young men will deliver addresses, and an oration will be given by the Rev. C. J. Hutchins, of Petaluma.

The Rev. J. P. Egbert, of New Jersey, who was in California some years ago, last Sunday preached for the First Congregational Church, in this city. Dr. Stone was able to be present and assist at the communion service. Three were received into the church.

Seven were received, last Sunday, by the Plymouth Church, in this city, four by profession and three by letter.

The Rev. W. C. Pond, of Bethany Church, San Francisco, is engaged in delivering a series of sermons on the Temptations of Christ.

The Rev. J. Rowell, of the Mariners' Church, in this city, is engaged in delivering a series of sermons on the Lord's Prayer.

The Rev. Dr. Eells, of Oakland, left last Monday. He will attend the General Assembly Convention of the Presbyterian Church, which meets in Chicago next week, and after the adjournment he will cross the ocean and attend the Grand Evangelical Alliance in Liverpool, which is to meet in that city next month. Rev. Mr. Morris, Professor in the Cincinnati Lane Seminary, will occupy Dr. Eells' pulpit.

Four persons were received by letter to the Congregational church at Riverside, at its last communion. This accession means something more than a mere increase in the membership. It brings in a large accession of strength, and makes the outlook much brighter. This church has recently added a beautiful communion table to its furniture, and has expended about \$30 in planting trees around the church lot.

The Rev. Mr. Merrill writes further from Dutch Flat: The work has been general, reaching every class and condition, age and sex. In fact, it has pervaded the whole community and raised the tone of public morality. Several heads of families are uniting with us, from whom we are expecting efficient help. Not only has this religious awakening culminated in great gain to our churches, numerically, but also in quickening Christians, healing strife, and uniting our churches with the bands of faith and love, thereby enabling us practically to realize the last intercession of our Lord, "That they may be one in us, that the world may believe that thou hast sent me." While I am writing I hear a sister saying to my wife, "I feel that the work has but begun." I have felt during these meetings more than ever before that our churches on this coast greatly need a traveling evangelist, who could go to the assistance of pastors on special occasions. This is simply a suggestion. We had, not long ago, a sacred concert, in our church, entitled "God and our country," interspersed with sacred song. The congregation was large and interested, and the collection satisfactory. "The Lord hath done great things for us, whereof we are glad."

RENO, Nevada, April 26th, 1877.
To the Board of Trustees of Pacific Theological Seminary:

DEAR BRETHREN: It pains me to write the words which divorce me from you in the care of our sacred charge; but as my absence from California will probably cover several years, if it does not prove permanent, my paper act is only an acknowledgment of the fact. One of those who stood up in Sacramento to pray God's blessing on the inception of the Seminary, I have been gladly at the service of the institution as time has passed. The hours spent in council with you and in appeal for the Seminary in the east, as well as in my own parish, I count blessed privileges. And in future I shall not cease to hold the Theological and Academic Departments of the Seminary dear to my heart and prominent objects of appeal and commendation. And when I am able to bestow on the institution either gold or truth I shall be thankful to serve it. While thus ten-

derly related to it, I am yet separated, and it is fitting that I should make room for some one resident nearer and able to, attend your meetings and participate in the work of Trusteeship.

Will you, then, permit me to offer my resignation in favor of one whose qualities of head and heart in a high degree fit him for a place on your Board, and who will more than fill my place in your deliberations; one who also represents an important church and a region not now represented in your number. I feel perfectly confident of his fitness, and opine that he would be found an invariably present and helpful yokefellow.

In closing, let me beg of you, as you may recall my vehemence in advocacy of what I deemed right, or opposing of what I deemed wrong, to "set down naught in malice," but remember me as

Yours Heartily, for God's Work,

CHARLES H. POPE.

PRESBYTERIAN.

From the "Occident": Presbytery of San Jose sends to the General Assembly Rev. C. W. Anthony and Elder G. W. McGrew.—The Presbytery of Benicia held its annual meeting in the neat little house of worship at Vacaville, April 13th, 1877. There were present fifteen ministers and six ruling elders. Moderator, Rev. Robert Scrimgeour. One church, the First Presbyterian church of Fulton, Sonoma county, was received, making twenty-three churches on the roll.—At the communion at Bakersfield, Cal., April 22d eight additional members were received into the membership of the church, all heads of families.—At the recent meeting of the Presbytery of Puget Sound, two new churches were reported enrolled, two new church buildings reported as erected, and others in progress. Rev. John Rea, of Port Townsend, and Hon. T. M. Reed, of Olympia, Commissioners to the Assembly.

METHODIST.

From the "Advocate": The meetings in the Central Church during last week were full of interest. There were a number of conversions. Mr. Joseph Hillman rendered excellent service.—We learn from an exchange that nine Chinamen were baptized and received in the Methodist Church in San Jose last Sunday.—Brother Taylor intends visiting many of the Churches of the interior during the next three or four months.—On the 28th of January Rev. Dr. R. S. Macleay preached the opening sermon of the first Methodist Episcopal Church in Tokio (Yeddo) Japan.

BAPTIST.

From the "Evangelist": Last Sunday was a good day at the Metropolitan Temple. The congregations were large all day, and in the evening hundreds more came than could be accommodated. The pastor baptized three interesting converts in the evening.—Bro. Hatch writes in warm praise of Bro. Bateman's assistance at the special meetings which followed the Association in Yountville. Several were baptized last Sunday, and more are expected to follow.—Rev. H. W. Read closed his labors in Dixon last Sunday. Five were baptized in the evening.—The celebrated and genial poet-lecturer and journalist, Mr. B. F. Taylor, is temporarily sojourning in San Francisco. He was induced to give his lecture on "Motive Power" in the lecture room of the new Metropolitan Temple last Tuesday evening, and we have no hesitation in declaring it to be one of the richest intellectual treats we ever enjoyed.

From "The Friend," of Honolulu: Our readers are aware that lately a monument has been erected to the memory of the great and distinguished navigator, who has the honor of making known the existence of these islands to the civilized world. They were discovered by him on the 18th of January, 1778. "The monument is made of concrete stone and stands about fifty feet from the water's edge, and is enclosed by twelve old postern guns (1797).—We are happy to welcome, on her voyage around the world, via Australia, the wife of the Rev. Dr. Dodge, of Beirut, Syria, one of the founders of the "Syrian Protestant College," of which Rev. Dr. Bliss is President. Dr. Dodge is the son of W. E. Dodge, Esq., of New York, so well known in all Christian and mission work. Mrs. Dodge is traveling for her health, and was accompanied by her husband to Suez, Egypt, where they parted, he returning to his work in Syria.

Eastern and Foreign.

NOTES.—Among the converts at Boston is that well known campaign speaker, Gen. John L. Swift. His addresses are very excellent. The mayor of the city of Cambridge has united by profession with Prospect St. Church.—There was not even standing room at the Music Hall, at Joseph Cook's last lecture.—Prof. Brouhard Maimon will

give instruction in Hebrew in the place recently occupied by Prof. Bartlett, at Chicago Theological Seminary.—The Home Missionary campaign in which Dr. Warren is taking part, is progressing. Many places have been taken by storm.—A revival has blessed the labors of Rev. E. B. Walsworth, formerly of this state. He is now pastor of a flourishing church in Albion, N. Y.—Rev. Edward Woolsey Bacon succeeds Dr. T. P. Field at New London, Ct.—Plymouth Church, Lawrence, Kansas, has provided for its debt of \$15,000.—\$175,000 debt on Dr. John Hall's church, New York, has been paid.

ITEMS.—Rev. Asa Countryman, formerly a Universalist pastor in Dubuque, accepts his call to Iowa Falls.—Rev. Dr. Jeffrey, of Cleveland, Ohio, has been chosen by the Board of Directors of the Western Theological Seminary, Professor of Hebrew and Old Testament Literature.—Mrs. Pye Smith, of St. Katherine's Sevenoaks, Kent, England, is the Honorary Secretary of an institution for the education of missionaries' daughters at Sevenoaks. It commenced forty years ago, with five children, and has now sixty, and is making provision, in a new building, for one hundred. It is open to the children of Christian missionaries of all denominations.

EPISCOPALIAN RATIOS.—The Rev. Dr. Hopkins, in a communication to the "Southern Churchman," gives the ratio of Episcopal communicants to population in several of the states: Connecticut has one communicant to 30 of total population; Rhode Island, one to 39; Maryland, one to 46; New York, one to 59; Delaware, one to 61; New Jersey, one to 67; Massachusetts, one to 103; Pennsylvania, one to 105; Virginia, one to 139.

NATIONAL COUNCIL.—Our National Council is to meet in Detroit, Oct. 17th next, Dr. Z. Eddy of that city to preach the opening sermon: The Provisional Committee have selected as the two leading topics, (1) Educational; (2) The Religious Movements and Measures of the past Three Years. Three divisions were made of the first subject: (1) Education; should it be secular or religious? (2) Education in its geographical relations. (3) Higher Education; should it be State, or denominational and religious? The second question is to be considered under four subdivisions: (1) Mr. Moody's work; (2) Sabbath-school work; (3) Fellowship meetings and union work; (4) Woman's work.

Pacific Grove Retreat.

The Committee are perfecting arrangements to make everything delightful the coming season. The lands are cleared up, rubbish all removed, the avenues put in excellent condition, and everything is made neat and tasteful. The railroads—Central, California Pacific, and Southern Pacific—will reduce the fare on the round trip two-thirds usual rates. This arrangement will go into effect the middle of May and continue till September. Each passenger will be entitled to one hundred pounds of baggage and camping outfit, free of charge. The district Camp-meeting will commence on the 3d day of June. It will continue indefinitely—we mean to say that religious services will be held daily during the entire summer season. The stables have been moved to a better site and put in good condition. The large lodging houses have been divided up into rooms and neatly furnished. So that every comfort—luxury even—may be had on the grounds at moderate cost. Parties wishing to practice economy may pitch their own tents, or lease of the Committee and secure their supplies, and be at no more expense of living than at home. Ministers of all denominations and their families will be boarded at the Boarding Hall at two-thirds the usual rates, viz., four dollars per week. Those wishing rest from the cares of business, escape from the dust and heat of the interior, and refreshment such as a bracing sea breeze only can give, should go to the Pacific Grove Retreat on the shore of the lovely Monterey Bay, than which a more inviting place can nowhere be found.

Send to the Secretary, Rev. F. F. Jewell, 1026 Mission street, S. F., for circulars containing full information.

The 27th ult. in Minnesota was observed as a day of fasting and prayer that the grasshopper calamity might be averted.

The Southern Pacific Railroad is now completed to the Colorado River. An excursion train passed over the road, arriving at the Colorado River on the 27th.

CHIN MOOK SOW, the Chinese murderer, was executed at the county jail, in this city, last Friday. Rev. A. W. Loomis attended him, and prayed for him on the gallows.

Produce Market.

FLOUR—Extras, \$9.50 to \$9.75 per bbl.—WHEAT—Good milling, \$3.12½ per ctt.—BARLEY—Feed, \$1.77½ to \$1.82½; brewing, \$1.85 to \$1.90 per ctt.—OATS—\$2.25 to \$2.45 per ctt.—POTATOES—Old, 40 to 62½c; New, plentiful at \$1.00 to \$1.50 per ctt.—ONIONS—New, at \$3.00 per ctt.—HAY—\$15.00 to \$24.00 per ton.—CORN—\$2.00 per ctt.—RYE—\$1.75 per ctt.—STRAW—70 to 75c per bale.—FEED—Ground Barley, at the mills, \$42 to \$42.50 per ton; Cornmeal, at the mills, \$44 to \$46.50 per ton; Oil Cake Meal, at the mills, \$38 to \$40 per ton; Bran, at the mills, \$25.00 per ton; Middlings, at the mills, \$37.50 per ton.—BEANS—Small White, \$3.00 per ctt.; Butter, \$2.00 per ctt.; Lima, \$2.75 to \$3.00 per ctt.—BUTTER—Fresh Roll, 25 to 32½c per lb.; Firkin, new, 27½ to 30c per lb.—CHEESE—California, 12 to 14c per lb.; Eastern, 18 to 20c per lb.—EGGS—Hens', 22 to 23c per doz.; Ducks', 20c per doz.—POULTRY—Hens, \$6.50 to \$8.00 per doz.; Ducks, \$6.00 to \$6.50 per doz.; Turkeys, 20 to 22c per lb.; Young Geese, \$2.00 to \$2.50 per pair.

MARRIED.

REAR—FORD.—In East Oakland, May 6th, at the residence of the bride's father, Jerome B. Ford, by Rev. James Ellis, D.D., John Rea, of Port Townsend, W. T., to Cathrin P. Ford. No cards.

Special Notices.

BEAUTIFUL CORINTHIAN MONUMENTS, cast from pure zinc. Cheaper than marble, and more enduring than Scotch granite. Send for catalogue, or call and see samples, at 103 Stockton St., San Francisco. GRAY & WINSLOW, Gen. Agents.

KEARNY ST., No. 402.—Is where C. Herrmann keeps the finest assortment of Hats in the city. It is such a comfort, when a man must put on a new hat, to have it properly fitted to his head, and be gently told that the price is within his means. Herrmann knows how to select his goods, and is satisfied with a fair profit; and his is the place where man or boy can find a good hat cheap. Spring styles all now in! Remember the address—402 Kearny St., San Francisco.

OUR MILLINER.—One of the most enterprising and conscientious business women of Oakland is Mrs. Bettman, the fashionable milliner of Broadway. Active, energetic, always alive to the wants of her patrons, her elegant store at the corner of Tenth and Broadway is fast becoming one of the sights of our sister city across the Bay; and with its crowds of customers and polite attendants fairly rivals the Post Office for bustle and business. We heartily recommend Mrs. Bettman to our lady readers.

OAKLAND CARPET STORE, 1153 BROADWAY.—Messrs. Starkweather & Son invite our readers, through the columns of THE PACIFIC, to call and examine a new stock of Carpets, just arrived. We have not time to enumerate all the beautiful goods we saw at their store; but if our friends will do as we did—give them a call, examine their stock, and learn their prices—we believe they will concur with us, that the best place to go "a shopping," and the most pleasant place to be waited upon, is at Starkweather's Carpet Store, 1153 Broadway, Oakland.

THE SOURCE OF HAPPINESS.

It seems unreasonable that so many people should be extravagant in their personal expenses, and overlook the many little kindnesses which contribute so much to the pleasure of social life. Human joys, for the most part, spring from trifles; but when they are associated with art they appeal with the greatest eloquence. All the beautiful portraits taken at Morse's Palace Art, 417 Montgomery street, are not only evidences of a kind heart, but of an educated taste. Certainly they are the finest specimens of photography produced in the city, and are universally admired.

CONSUMPTION CURED.—An old physician, retired from active practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this recipe, with full directions for preparing and successfully using. Sent by return mail by addressing, with stamp, naming this paper, Dr. W. C. Stevens, 126 Powers' Block, Rochester, N. Y. 31may

A TESTIMONIAL FROM DISTINGUISHED ORGANISTS OF THE PRINCIPAL CHURCHES IN PARIS, FRANCE.—We, the undersigned, take pleasure in testifying that we regard the MASON & HAMLIN CABINET ORGANS as instruments in which all desirable improvements are to be found. The Automatic Swell especially appears to us a remarkable success, far superior in its capacity for varying the power of tone to anything which has hitherto been made. We recommend, then, most especially these Cabinet Organs, for their excellent qualities; first, for the rendering of all sacred music, and also as an indispensable auxiliary of the piano forte in the drawing-room.

EDOUARD BATISTE, Professor of the Imperial Conservatory of Music, and Organist of the Church of St. Eustache, Paris.

AUGUST DURAND, Organist of the Church of St. Vincent de Paul, and Composer.

EDOUARD HOCHMULLER, Organist of the Church of St. Philippe de Roch, and of the Chapel of the Senate, etc., Paris.

E. SAINT-SAENS, Composer, and Organist of the Church of the Madeleine, Paris.

ADVERTISE

Why not? Is it because you don't think it pays? It always pays, if done judiciously and in a style to command attention. The first requires much careful thought; the last a skillful and thorough compositor, and a large assortment of fancy, display, and job type. For want of means but few weekly papers in San Francisco have this latter commodity, and for want of space the daily papers as seldom use display type. A provision firm advertises in one of the weekly papers thus:

SMITH & BROWN,
Provision & Commission Merchants.
DEALERS IN
BUTTER, CHEESE, EGGS, LARD, SMOKED MEATS, ETC., ETC.

Now, who cares for Smith & Brown, or whose attention is attracted by seeing their names in print? Would it not answer the purpose much better for which men advertise, if their specialty were set up thus:

1153. 1153.

H. K. STARKWEATHER. W. F. STARKWEATHER

Starkweather & Son,

Importers of the most attractive stock of

Carpets and Oil Cloths

Ever shown in Oakland. THE VERY LATEST PATTERNS OF

Body Brussels, Tapestries, Three-Ply and Ingrains, Rugs, Mats, Matting, etc.

Attention is directed to the elegant patterns of SPRING STYLES in Carpets that have been added to an already large stock.

Old Carpets taken up, cleaned, refitted and relaid the same day, when desired. Perfect satisfaction guaranteed in all cases.

STARKWEATHER & SON,

1153 Broadway, between Thirteenth and Fourteenth Streets.

OAKLAND.

Phone 1153. 1153.

If the public had to be told of the latest matter of interest to every householder, THE PACIFIC, with its large and varied fonts of new and most stylish job type, would excite general attention with the following lines:

BEAUTIFUL
Residence Lots and Blocks,

—IN—

CHAPIN TRACT,

—AT—

Mastick Station, Alameda,

FOR SALE.

Easy Terms—On Installment Plan—Monthly.

175 LOTS!

With Choice Ornamental Trees. The whole park or tract is covered with alfalfa, and remains green throughout the year. Walks and bridges surround each block. The location is one of the choicest and most beautiful in Alameda. Fine view of Oakland and the hills beyond, and all the passing trains and boats. Seven minutes ride in steam cars from Broadway station, Oakland.

Fifty Minutes from San Francisco.

Hourly trains, with arrangements for half-hourly trips in a short time. Commutation tickets, \$3.00 per month, which makes the expense for daily travel only five cents a trip. This locality claims the most healthy and delightful climate on the Coast, free from malaria, and perfect drainage. Good schools and churches are within easy access. No objectionable business will be allowed on this tract. It is the intention to make this park a choice and select settlement. This is a rare opportunity to secure the most beautiful and valuable lots, at one-third the cost of lots in Oakland. Apply to

GEO. W. CHAPIN,
Real Estate Agent, 423 Montgomery St., SAN FRANCISCO.

BACON & COMPANY
PRINTING
AND BOOK BINDING
103 STOCKTON ST.

And so on, we could exemplify *ad infinitum*. A word to the wise is sufficient.

ADVERTISE!

Do it extensively; make the proper selection of newspapers, and don't omit in the selection THE PACIFIC. It is one of the oldest weekly papers on the coast; its circulation is larger than any other of its class; it numbers among its subscribers the best portion of the reading public—people who have money to spend—and if you don't feel up to the work in composing your own advertisement, express your wishes to the Advertising Agent of THE PACIFIC, who will do his best to help you, and make the advertisement what it should be—effective.

Some people think that advertisements are not read. The trouble is, they are often set up in such poor style that they are never seen unless specially sought for. An advertisement of "Clerk Wanted," handsomely displayed, as only THE PACIFIC can display it, will, we believe, bring two or three hundred letters in a single day, and postage stamps enough to more than pay for the cost of the insertion will be enclosed for answers which are never sent, as the writing of so many would be too great a tax on the advertiser. Find out what the people want, tell them of it through THE PACIFIC, and you can make a fortune—if you

ADVERTISE
IN "THE PACIFIC."
ADVERTISE

New Advertisements.

CALIFORNIA

Furniture Manuf'g Co.

FURNITURE!

Upholstering and Mattresses!

Nottingham and Lace Curtains, Lambrequins and Draperies.

SATISFACTION GUARANTEED

Nos. 224 and 226 BUSH street,

—AND—

649 and 651 MARKET street,

San Francisco.

Aug 77

IMPORTANT NEWS.

THE GREAT RENOWNED

PEKIN TEA COMPANY,

HAVING NOW REMOVED TO THEIR NEW

and extensive premises,

216 Sixth St., bet. Howard & Folsom,

Are better prepared than ever to meet the demands of the economical and the public generally.

Their life-long experience in the Tea and Coffee trade, together with the facilities they hold by way of importing direct from the place of growth, saving all intermediate profits, and selling for very lowest street cash prices, cannot fail to insure entire satisfaction to buyers.

The high repute their Teas have acquired is owing to their purity, great strength and delicious full flavor; being imported free from all artificial and coloring matter, they are warranted perfectly wholesome and invigorating. The PEKIN TEA COMPANY guarantee the purity of all their Teas, and for QUALITY and CHEAPNESS they are UNEQUALLED.

Read the following prices: JAPAN TEAS—Per lb. 20, 30, 40, 50, 60c, 6 lb boxes, \$1.00, \$1.25, \$1.50, \$1.75, \$2.00. The celebrated Bull's Head Brand, the finest imported, per 5-lb box, \$2.25. Good Tea Dust, 15 and 20 cents per lb.

CHINA BLACK TEAS—Oolong, 20, 30, 40, 50, 60 cents. Very finest Formosa, 80 cents. Morning and Rainow Congou, or English Breakfast, 40, 60, 80 cts. Very finest Pekoe, flavored Souchong, the very finest of all Black Tea, \$1.00.

CHINA GREEN TEAS—Very finest Myoune Gunpowder, \$1.00. Very finest Myoune Imperial, \$1.00. Very finest Myoune Hyson, \$1.00. These Teas are without doubt the finest ever offered for sale.

COFFEES—Fresh roasted and ground on the premises daily—Very best Rio, 4 lbs for \$1.00. Very best Costa Rica, 3 lbs for \$1.00. Very best O. G. Java, 3 lbs for \$1.00. Very good Breakfast, 5 lbs for \$1.00. Very finest Mocha, fresh roasted, 50 cents per lb.

THE PEKIN TEA COMPANY,

216 Sixth street, bet. Howard & Folsom,

Also have a FULL LINE of fine

Family Groceries.

All orders met with prompt attention and delivered free to any part of the city.

June 77

Received Highest Honors conferred at Centennial.

WILCOX & GIBBS

Trade Mark.

(Medallion in base of every machine.)

NEW

AUTOMATIC

SILENT SEWING MACHINE.

LATEST INVENTION, Producing MARVELOUS RESULTS.

Is the only Sewing Machine in the world with

Automatic Tension, and

Automatic Stitch Indicator; is

Always Ready for Work, and is

Altogether Unparalleled.

Send Postal Card for Illustrated Price List, &c.

Wilcox & Gibbs S. M. Co.,

(Cor. Bond St.) 638 Broadway, New York.

E. B. CUTLER, Gen'l Agent,

124 Post St., San Francisco.

5th pg—9nov77

MATHIAS GRAY

N. GRAY & CO.

UNDERTAKERS

641 Sacramento Street, corner of Webb,

(Between Kearny and Montgomery.)

EVERY VARIETY OF FUNERAL

equipments constantly on hand, and

delivered at the lowest price, for the

same quality of material.

Sole Agent for BARSTOW'S PATENT METAL

BURIAL CASES.

Interments procured in Lone Mountain and other

Cemeteries.

Feb 27

Mrs. H. E. Van Winkle,

DRESS MAKING

And Millinery.

No. 41 Fifth Street,

Opposite the Mint, 9nov77

WM. SHERMAN & CO.

Clothiers, Merchant Tailors,

AND DEALERS IN

MEN'S FURNISHING GOODS,

608 Montgomery St, East side,

North of Clay,

SAN FRANCISCO.

P 27ly 77

Attention!—Sunday-school Picnics.

FAIRFAX PARK.

This lovely place is now open for the coming picnic season. Parties wishing to engage the Park will please call on the undersigned.

R. HERMAN,

Gun Store, 650 Washington street.

New Advertisements.

Emerson Piano

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Emerson Piano

THE BEST.

Emerson Piano

THE BEST.

Farm and Household.

The Uses of Evergreens.

We extract the following from an address recently delivered by the Hon. H. W. Lord, at Pontiac, Mich.:

"Within the last twenty-five years evergreens have greatly multiplied, during which time many new varieties have been introduced; nurserymen have learned to propagate them cheaply, and in such a manner that they may be transplanted with certainty, so that they are within the reach of all who have the grounds on which to plant them, and with taste and usefulness. Now one cannot travel far through the country without finding here and there fine displays of them, adorning and sheltering the homesteads of the farm as well as the urban and suburban dwellings.

If, in the place of our fences, all the roadsides, and the dividing lines between all fields or divisions of ownership, were lined with rows of evergreens twenty to fifty feet high, it is probable that we should hear no more of winter-killed wheat, or very little. The expense would be small in the first instance compared with the fencing. Ten evergreens to the rod would be sufficient, and would cost fifteen cents, and the labor of planting about as much more. But how about the cattle? Well, that is a question of considerable magnitude. It is our opinion that they should never be allowed to leave the inclosures provided for them about the barns or sheds.

Farmers themselves, severely as they feel the weight of their expenses for fences, are as a rule unaware of the enormous burden of them, and how much it costs to perpetuate the incumbrance. If to the westward and northward of each farmer's farm and cattle yards a belt of evergreens were planted, they would in ten years form as complete a protection as a stone wall fifteen feet high, and be better every way, affording a hiding place from the winds, that sweet-breathed cows, and oxen, and gentle sheep would regard as a special providence, and for which they would repay their owners many fold. Belts of evergreens planted on the exposed sides of orchards afford a hiding place from the winds, that trees so protected have been observed to be fruitful, when others in bleak situations have utterly failed.

When these truths shall be fully appreciated, and the further truth that every three acres will sustain as much stock in the yard as five acres will in the field, then farmers will begin to inquire if fences cannot be dispensed with; and when they realize how destructive to crops it is to let the winds go wholly at large, then they will begin not only to decorate and adorn their homes and gardens with evergreens, but will extend them along the highways, and make landmarks of them between all neighboring possessions and property."

Mothers and Sons.

The life of a boy consists of a series of formations, much like the differing strata in geology. During the first six years he is the object of admiring interest in the home circle. Everybody unites in petting and spoiling him. Mamma and aunts vie with each other in praising his fair skin, his bright eyes, and his beautiful hair. His dress is picturesque, and his actions are graceful. Grown older, the activity and energy of childhood assert themselves, and he disdains to be a plaything, and amazes his relatives by the development of tastes which are certainly foreign to the family creeds and traditions. He likes to play with strange lads, who wear rags and bags, and talk in a queer patois of their own. He wanders off, following organ-men and monkeys, or joining the motley crowd who bring up the rear of the circus. Too large for the nursery, his school days begin, and now come several years of hard work and eager play—years which make impressions deep and ineffaceable. His teachers, his books, his associations, and more important than all else, his companions, cannot now be too carefully selected.

Boys are the unconscious instructors of other boys, and the younger one has always some bigger and older mate, whose influence over him is simply without limit. Did you ever observe the feeling, something like worship, with which a boy of twelve regards a boy of fifteen or sixteen? He copies his tones, his gestures and his walk. He receives his opinions as if they were law and gospel combined. If the older lad be really brave, generous and manly, the education he gives to the younger ones, who regard him as their hero, is worth considerably more than the learning they get from their grammars and lexicons. If he be mean, deceitful, vulgar or vicious, the bad leaven of his example works toward the corruption of the

manners and morals of the smaller boys in a way to which parents and preceptors are strangely blind.

Most boys go through a period when they have great need of patient love at home. They are awkward and clumsy, sometimes strangely willful and perverse, and they are desperately conscious of themselves, and very sensitive to the least word of censure or effort at restraint. Authority frets them. They are leaving childhood, but they have not yet reached the sober good sense of manhood. They are an easy prey to the tempter and the sophist. Perhaps they adopt skeptical views, from sheer desire to prove that they are independent, and can do their own thinking. Now is the mother's hour. Her boy needs her now more than when he lay in his cradle. Her finer insight and seener faith may hold him fast, and prevent his drifting into dangerous courses. At all events, there is very much that only a mother can do for her son, and that a son can receive only from his mother, in the critical period of which we are thinking. It is well for him if she have kept the freshness and brightness of her youth, so that she can now be his companion and friend, as well as mentor. It is a good thing for a boy to be proud of his mother; to feel complacent when he introduces her to his comrades, knowing that they cannot help seeing what a pretty woman she is—so graceful, winsome and attractive! There is always hope for a boy when he admires his mother.

The Squash or Pumpkin as a Crop.

We think the squash or pumpkin as a crop in this state has been too generally underrated. For feed for hogs or cattle a good well-ripened Valparaiso squash is but little inferior to corn or barley. The yield to the acre on good corn land is much larger than that of corn or any grain, and the cost of cultivation is much less. From twenty to thirty tons per acre is frequently produced on good rich and mellow soil. An advantage in the cultivation of the squash is that it can be planted so late in the season. We have seen good crops raised after a crop of barley has been harvested from the same land. A crop of Early Rose potatoes and a crop of squashes may be raised on the same land in the same season. The squash wants warm weather to grow, and August and September are good months for the vines to blossom and the squash to set in. Well matured squash, of the variety mentioned, or of the marrowfat kind, will keep till March if kept separate from the half ripe ones that are apt to decay. They may be fed to stock hogs in a raw state all winter, and hogs will keep in a more healthy condition than on grain of any kind. Boiled with barley or corn or with potatoes they make good feed for fattening hogs. In anticipation of a scarcity of grain feed and hay, it may be well for those farmers who have suitable land to plant a few acres of squash this season. Wherever the crop has been tried it has given satisfaction and good returns.

The Lecturer and the Preacher.

The difference between the lecturer and the preacher, and the disadvantages under which the preacher works in contrast with the lecturer, are well set forth by Dr. Porter in the "Christian Intelligencer," in the following words:

"A lecturer carefully and skillfully prepared, sentimental in matter, rhetorical in form, and delivered by a cunning orator, may achieve a great peripatetic success. It is heard once by one audience, and then proceeds on its travels to gratify some other assembly, ready to bestow applause on a highly beupified article intended for popular entertainment. So, too, a famous singer pours delight into the ears of an admiring crowd, but must pass from city to city to find the patronage which genius or talent, or both combined, can secure to vocal art. The political speaker, however eloquent or eminent, prepares a single speech, which he peddles and repeats through the period of a campaign. A lawyer pleads a famous case that is invested with all the interests, passions and prejudices which are commonly aroused in legal contests, and is spurred to effort by the very opposition he must encounter. A pastor and preacher does his work under quite other conditions. He stands before the same congregation for a succession of years. Every thing of him and about him is familiar. His very fame, if he have any, has lost its corruscatign splendor at home, and settled down into a tranquil light, void of startling glow. His eccentricities, his mannerism, his learning, his eloquence, whatever enters into the composition of the man, and whatever imparts distinction to his powers, all have ceased to possess the charm of novelty among his parishioners. And yet he is expected

and required to be interesting, instructive, and to a degree captivating, twice on each Lord's day through the run of years, and all the vicissitudes of the various lives and circumstances of his people. It is indeed a glorious attestation of the power of the Gospel that its ministers, faithful to its claims upon their true-hearted loyalty, can have, and hold, and enjoy through long periods of time the confidence of communities, and be able to make the services of the sanctuary really more steadily attractive than the theatre, concert-room, forum, or lyceum."

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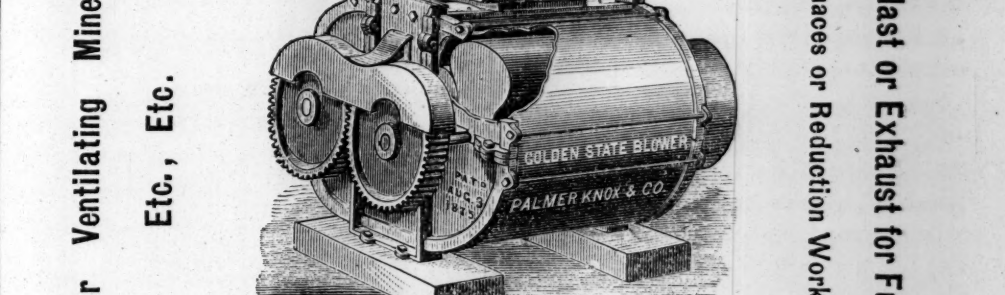
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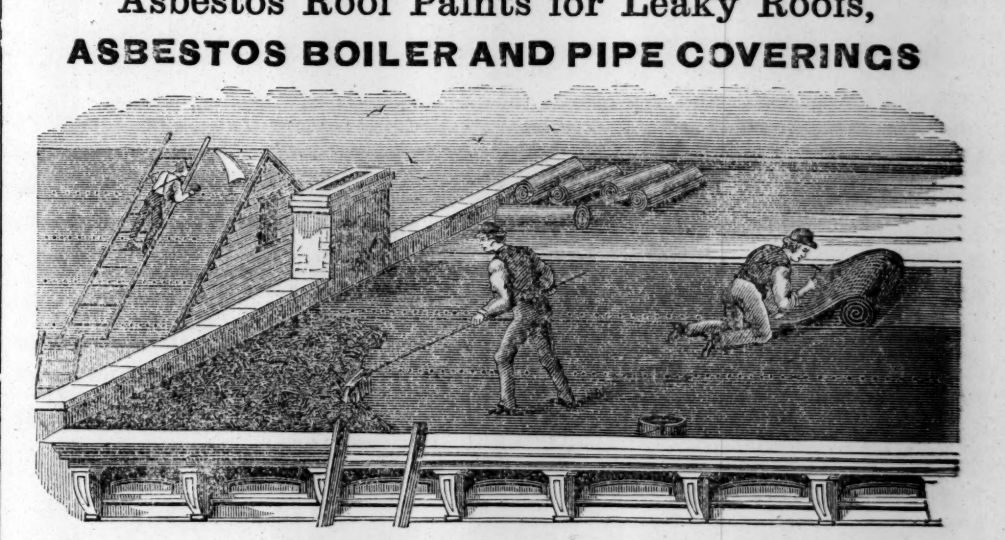
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39	2000	3950	4200	8000
40	2050	4050	4300	8200
41	2100	4150	4400	8400
42	2150	4250	4500	8600
43	2200	4350	4600	8800
44	2250	4450	4700	9000
45	2300	4550	4800	9200
46	2350	4650	4900	9400
47	2400	4750	5000	9600
48	2450	4850	5100	9800
49	2500	4950	5200	10000
50	2550	5050	5300	10200
51	2600	5150	5400	10400
52	2650	5250	5500	10600
53	2700	5350	5600	10800
54	2750	5450	5700	11000
55	2800	5550	5800	11200
56	2850	5650	5900	11400
57	2900	5750	6000	11600
58	2950	5850	6100	11800
59	3000	5950	6200	12000
60	3050	6050	6300	12200
61	3100	6150	6400	12400
62	3150	6250	6500	12600
63	3200	6350	6600	12800
64	3250	6450	6700	13000
65	3300	6550	6800	13200
66	3350	6650	6900	13400
67	3400	6750	7000	13600
68	3450	6850	7100	13800
69	3500	6950	7200	14000
70	3550	7050	7300	14200
71	3600	7150	7400	14400
72	3650	7250	7500	14600
73	3700	7350	7600	14800
74	3750	7450	7700	15000
75	3800	7550	7800	15200
76	3850	7650	7900	15400
77	3900	7750	8000	15600
78	3950	7850	8100	15800
79	4000	7950	8200	16000
80	4050	8050	8300	16200
81	4100	8150	8400	16400
82	4150	8250	8500	16600
83	4200	8350	8600	16800
84	4250	8450	8700	17000
85	4300	8550	8800	17200
86	4350	8650	8900	17400
87	4400	8750	9000	17600
88	4450	8850	9100	17800
89	4500	8950	9200	18000
90	4550	9050	9300	18200
91	4600	9150	9400	18400
92	4650	9250	9500	18600
93	4700	9350	9600	18800
94	4750	9450	9700	19000
95	4800	9550	9800	19200
96	4850	9650	9900	19400
97	4900	9750	10000	19600
98	4950	9850	10100	19800
99	5000	9950	10200	20000
100	5050	10050	10300	20200

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